(1) V. Tosaf., s.v. אהלים
(2) E.V. 'valleys'.
(3) Num. XXIV, 5, 6.
(4) Where the Torah is studied.
(5) I.e. , to 'and it shall come to pass'.
(6) I.e., 'and thou shalt write them' in the first section or 'and ye shall write' in the second.
(7) Lit., 'he has taken his usual course'.
(8) Lit., 'performed the act'.
(9) These trees have thick branches which afford a firm foothold.
(10) Seeing that he is not bound to work.
(11) To concentrate on their prayers, from anxiety lest they may fall.
(12) His mother was carried away captive and he was not born in lawful wedlock, and therefore his father's name is not mentioned. (Rashi). V. Keth. 23a.
(13) V. Glos.
(14) Lit., 'direct his heart'.
(15) V. supra, p. 91 n. 1.
(16) I.e., act as reader to a congregation.
(17) Because this would rob their employer of too much of their time.
(18) V. P.B. p. 55.
(19) Infra, 28b.
(20) Those who work for a wage have less time to spare.
(21) V. P. B. p. 280.
(22) Lit., 'as arranged'.
(23) The benedictions beginning with 'We thank thee' (ibid.) and 'And rebuild Jerusalem' (p. 282) are condensed into one.
(24) For notes on this passage, v. supra p. 60.

Talmud - Mas. Berachoth 16b

If that is the case, why does it say, 'One who marries a virgin'? The same would apply to one who marries a widow! — In the former case he is agitated, in the latter case he is not agitated. If his agitation is the ground, then even if his ship has sunk in the sea he should also be exempt? [And if this is so] , why then has R. Abba b. Zabda said in the name of Rab: A mourner is under obligation to perform all the precepts laid down in the Torah except that of tefillin, because they are called 'headtire', as it says, 'Thy headtire bound upon thy head' etc.? — The reply is: There the agitation is over an optional matter, here it is over a religious duty.

MISHNAH. [RABBAN GAMALIEL] BATHED ON THE FIRST NIGHT AFTER THE DEATH OF HIS WIFE. HIS DISCIPLES SAID TO HIM: YOU HAVE TAUGHT US, SIR, THAT A MOURNER IS FORBIDDEN TO BATHE. HE REPLIED TO THEM: I AM NOT LIKE OTHER MEN, BEING VERY DELICATE. WHEN TABI HIS SLAVE DIED HE ACCEPTED CONDOLENCES FOR HIM. HIS DISCIPLES SAID TO HIM: YOU HAVE TAUGHT US, SIR, THAT CONDOLENCES ARE NOT ACCEPTED FOR SLAVES? HE REPLIED TO THEM: MY SLAVE TABI WAS NOT LIKE OTHER SLAVES: HE WAS A GOOD MAN. IF A BRIDEGROOM DESIRES TO RECITE THE SHEMA ON THE FIRST NIGHT, HE MAY DO SO. RABBAN SIMEON B. GAMALIEL SAYS: NOT EVERYONE WHO DESIRES TO PASS AS A SCHOLAR[1] MAY DO SO.

GEMARA. How did Rabban Gamaliel[2] justify his action?[3] — He held that the observance of aninuth[4] by night is only an ordinance of the Rabbis, as it is written, [And I will make it as the mourning for an only son,] and the end thereof as a bitter day,[5] and where it concerns a delicate person the Rabbis did not mean their ordinance to apply.